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PROCEEDINGS

AT THE

INAUGURATION OF LIBERIA COLLEGE,

AT MONROVIA, JANUARY 23, 1862.

[Published by order of the Legislature of Liberia.]

The establishment of a College, mainly through benevolent contributions from the friends of Africa in the United States, is a memorable event, and we are not surprised that the dedication of the Institution to the cause for which it is provided should have been celebrated by appropriate ceremonies and addresses, on the 23d of January, 1862. The officers and friends of this College assembled at the house of the President, Hon. J. J. Roberts, on Ashmun street, Monrovia, under the direction of Messrs S. F. McGill and B. V. R. James, the Committee of Arrangements, in the following order:

Band of Music.

The Reverend Clergy.

Members of the House of Representatives.

Members of the Senate.

His Excellency, President of the Republic—Members of the Cabinet.

Representatives of Foreign Governments.

Chief Justice and Associate Judges.

Mayor and City Councilmen.

Trustees of the College.

President of the College and Professors.

Members of the Bar.

Citizens generally.

The procession having arrived at the College Buildings, the exercises of the day began with singing the 100th Psalm, to the tune of Old Hundred. The Rev. J. S. Payne read the 28th chapter of Job, and the 118th Psalm; after which the Rev. B. R. Wilson offered prayer. This was followed by

music from the band. Hon. B. J. Dayton, Chief Justice of the Republic, then delivered the Introductory Address, and concluded by presenting, in behalf of the Trustees, the Keys of the College to President Roberts. In the course of the just and truly eloquent address of Chief Justice Dayton, he "begged leave to introduce to the entire nation, to fathers, mothers, and friends, as well as to the young men of the land, this valuable Institution of learning, which is now being solemnly dedicated, as a Gift from noble-hearted friends in the United States of America. It is ours to keep, support, and defend. It will be our own shame and disgrace if it be not appreciated and enlarged. In the name of Heaven we receive it with hearts of gratitude, with the hope that it may be handed down, with others of a similar class, to those of our race yet unborn. This day may be made the epoch from which every public enterprise may be dated; such as asylums, hospitals, charitable institutions, and other monuments setting forth the liberality and greatness of a free people. I am happy, and I am sure every Liberian is glad, that this College can be inaugurated with a Faculty of our own people; men fully qualified to occupy the positions to which they have been called. This is a great deal for our infant Republic; and it is hoped that all vacancies in the Faculty, when required, may be filled by our own people. In the first place, our attention is drawn with pleasure and admiration towards our own Roberts, the able President of the College. That he has been honorable and successful in the past, is our security for the future in this exalted enterprise. We turn with more than ordinary delight toward that youthful giant, Professor Blyden, of whom we ever speak with assurance, that we ever depend on him at home and abroad, as being a qualified representative of the capacity of the black man to occupy the first rank in literature. We can accord to the Rev. Professor Crummell the unfading laurels he has gained in intellectual improvement, than whom Africa cannot have a better representative, for the world has already acknowledged his superior ability." Appropriate and spirited music followed the address and the presentation of the Keys. After the Inaugural Address of President Roberts and that also of Professor Blyden were concluded, Hon. B. D. Warner offered the following resolutions, which were unanimously adopted:

"*Resolved*, That the Board of Trustees for Liberia College do recognize, with humble devoutness of heart, the goodness of Almighty God in so ordering and controlling circumstances and events, that this Board of Trustees, after ten years' effort and labor, performed under many disadvantages, and in the face of stern opposition, have succeeded in completing and now occupying Liberia College; and to this end they do record, with emotions of gratitude, their unfeigned thanks to the Great Arbiter of events for his gracious interposition in their behalf, and for crowning their efforts with such abundant success.

"And at the same time, this Board do accord to the Legislature of this Republic much honor and thankfulness for the courtesy it has exercised in hearing the repeated requests made to it by this Board for the furtherance of its cherished objects.

"We unitedly beseech the Common Father of our spirits to sustain and prosper this Institution; to so direct and govern the minds, thoughts, and will of its Professors, Instructors, and Tutors, as that the instruction given

by them may be sanctified to the good of those to whom it shall be imparted."

The Doxology, "Praise God, from whom all blessings flow," was afterwards sung, and the Benediction pronounced.

For this College, Liberia and the world are more indebted to the sagacity, benevolence, and persevering labors of the Rev. JOSEPH TRACY, D.D., of Boston, than to those of any one, if not of all other men. Dr. Tracy, in his quiet and enduring exertions, has found able and generous coadjutors in Massachusetts and other parts of our country, but without his thoughtful and directing mind, we believe their efforts had been vain, and that it is but simple justice to pronounce him the *Founder of Liberia College*.*

INAUGURAL ADDRESS BY PRESIDENT ROBERTS.

Gentlemen of the Board of Trustees, and Fellow-Citizens:

The occasion which brings us together to-day is one, I venture to affirm, no citizen of Liberia can regard with indifference. We are here for the purpose of inaugurating Liberia College; a national institution, dedicated to literature and science. Hence this day marks an epoch in the history of Liberia, which, I doubt not, fills the heart of every gentleman present with sentiments of profound gratulation and thankfulness. And as the inaugural ceremonies of this occasion are designed to perpetuate the recollection of an event full of promise to the educational interests of our country, I can but indulge the conviction that, in increasing magnitude, the benefits flowing from this Institution will also be perpetual. And, in like manner, as the recollection of the proceedings of this day shall pass unfaded through the present generation, so will the remembrance of them be cherished, with feelings no less animating and appreciative, by successive generations, as through the medium of the Institution this day established, shall be conveyed to them that instruction in the leading branches of science so essential to the convenience and happiness of mankind.

It is, gentlemen, with feelings of no ordinary character that I address you on this exceedingly interesting occasion. And these feelings are greatly heightened and intensified by the fact, that I see around me, to-day, men who have labored long and arduously in the promotion of Liberia's best welfare; men who have devoted the whole power of their energies to the development of the civil, social, religious, and educational interests of our common country; men who, from the earliest period of our political organization, have watched with intense anxiety and concern every step in the progress of Liberia's national career; and who, through all the vicissitudes she has been called to pass, have, with a devotion truly noble and patriotic, counted no personal sacrifice too great, when deemed necessary to the public weal; and with whom, for many years, as I very well know, the cause of

* "In connection with this College enterprise, the names of Greenleaf, Briggs, Fearing, Fairbanks, Hubbard, Giles, Lawrence Ropes, and Tracy have become endearingly familiar to very many of the citizens of this Republic."—PRESIDENT ROBERTS.

education among us has been a subject of deep reflection; and for the advancement of which, they have not failed to employ every means within their reach.

While it is true, fellow-citizens, that Liberia has been called to encounter many, very many difficulties and discouragements, in her struggle to arrive at and maintain a national existence, yet, I dare say, there is not one here to-day, who does not recognize the fact, that her whole course has been marked by striking proofs of Divine favor. An invisible hand has guided her safely through many serious conflicts that threatened her very existence; and at times, when discouragement seemed to possess the stoutest heart, events have transpired to bring relief in such an extraordinary manner, as clearly to indicate the hand of Providence in her behalf. Under such mighty auspices, our civil and political institutions have grown and strengthened. We have also witnessed, with much satisfaction, the expansion of the various branches of industry among us, to a degree exhibiting a wide field for both individual and combined enterprise. But, with all these progressive developments, our educational interest seemed to languish; at any rate, not to keep pace with the demands of our growing population, and the requirements of our free institutions. This has long been a matter of deep concern with the more intelligent portion of our fellow-citizens throughout the country. For the idea is by no means new, and no less correct than ancient, that in all liberal governments, especially republics, wisdom and knowledge, as well as virtuous principles, should be generally diffused among the great body of the people, as essentially necessary to the good order and perpetuity of government, and the preservation of the rights and liberties of its citizens; while, on the other hand, in that community or state where ignorance predominates, anarchy must ensue, and, with all its hideous results, will prevail over the principles of equity, justice, and good policy, and, by lawless force and unbridled violence, reduce all into one common ruin.

Under convictions engendered by such reflections as these, the executive and legislative departments of our Government have at no time been backward in their efforts to encourage and provide, by every means in their power, the opportunities and advantages of education in the various parts of the Republic. The Government, however, in consequence of its limited money resources, has not been able to do a great deal towards the educational improvement of our youth. Nevertheless, by the generous aid of certain missionary societies in the United States, common schools have been maintained in most of our towns and villages. But withal, even in the elementary branches of a common school education, these have only been, in a comparatively small degree, commensurate with the demand. Yet, in this exigency, the want of funds, to extend the facilities of education, was not the only source of public concern. The lack of a larger number of efficient teachers continued for many years a subject of earnest solicitude. When, in the order of Providence, and just at a period when the means of providing this latter seemed particularly urgent, Monrovia Seminary and the Alexander High School came to our relief; and,

in due course, under the able guidance of well qualified instructors, launched out a number of young men to supply in part this deficiency, who, I am proud to say, by their assiduity and promptness in acquiring knowledge, reflect great credit on themselves, and upon the institutions which fostered them.

Yet—while we find in these encouraging educational prospects abundant cause for congratulation—when we would stretch our views forward and survey the magnitude of the enterprise in which we are engaged, as an infant nation, struggling under peculiar circumstances and disadvantages into manhood, and destined, I humbly trust, in the providence of God, to solve that vexed problem which for ages has engaged the attention of so many speculative minds, and fully demonstrate on these shores, that Africans are not only capable of self-government, but are also endowed with all those mental capacities which will enable them, under like favorable opportunities for development, to grapple as successfully as any other race with the whole circle of the sciences: when we would contemplate the important and highly responsible position which Liberia has assumed in relation to the elevation of the African race in general, and particularly her high mission as connected with the degraded millions of this long-neglected continent, and more especially the thousands already within her political pale and under her fostering care, and to whom, through her instrumentality, are to be conveyed the blessings of civilization and Christianity, and that enlightenment in all the branches of useful knowledge, as applied to commerce, to agriculture, and to mechanism, which alone can raise them in the scale of humanity and elevate them to that position in society where they would command that respect and social consideration which Heaven designs that all races of men may aspire to and enjoy: when our minds would be drawn to the contemplation of the magnitude of our national responsibilities, and especially in view of the progressive age in which we live, abounding in extensive fields of intellectual improvement and useful invention in science and arts, in religion and government, and in all the fertile sources subordinate to the genius of man, that can contribute to the embellishment of human happiness and to the advancement of national greatness: when we would think of the limited advantages for intellectual improvement enjoyed, in the land whence they came, by so large a portion of those composing the very nucleus of Liberian nationality, and of the thousands of the aborigines constantly rolling in upon us, with all their barbarisms, and thus augmenting not only our individual and governmental responsibilities, but in like manner increasing tenfold the demand upon our infant institutions: I say, gentlemen, when we would allow our thoughts to run out, and dwell upon these high considerations, as connected with the future of our country and the vastness of the undertaking in which we are engaged, and would reflect upon the insufficiency of our own pecuniary resources to create these appliances—especially such as are derived from the sciences—necessary to the successful accomplishment of the work committed to our hands, it were not surprising if, at times, in viewing the gloomy prospect which now and then would spread itself out be

fore us, we should discover creeping upon us feelings of despondency. But happily there were hearts, indomitable Liberian hearts, in which such a feeling could never obtain a lodgment. The people of Liberia have ever regarded their establishment on these shores as an event designed by Providence to produce in this, their fatherland, a moral and political revolution that, peradventure, in the course of time, should astonish the world. Hence, under the conviction that a people, manifestly called by Divine Providence to engage in any arduous and important enterprise, should never give place to discouragement or fear, the people of Liberia, in all their struggles, have maintained a firm reliance on Him who holds the destinies of nations in his own hands, for that protection and assistance needful to the successful fulfillment of their high mission. Indeed the past history of our country is marked with so many unmistakable evidences of Divine favor, that infidelity itself can scarcely fail to recognize and acknowledge the displays of an Almighty power in our behalf.

There has been no period in our national progress, when our own resources were inadequate to our pressing needs, and when we were put to our wit's ends to know how and where we should obtain the necessary aid to some important end, that an all-wise Providence has not interposed, and raised up for us friends abroad, who have given us tangible proofs of their heartfelt sympathy. And when the time had fully arrived, when the interest of a polished literature in Liberia demanded greater encouragement, and when our various private and public necessities urgently required that the means of obtaining instruction in the leading branches of science should be introduced with as little delay as possible among us; and when, by our own unaided efforts, we were unable to provide the needful facilities to the attainment of this desirable object, a kind Providence, as in times past, was not indifferent to our pressing necessities. God moved the hearts of certain good and benevolent men in the United States—eminent citizens of the "Old Bay State," the cradle of American literature—to consider the importance of an institution of learning in Liberia, which would afford her people those advantages for acquiring that degree of useful and scientific knowledge necessary to the maintenance of free institutions, and to the development of the vast resources of a new and unexplored country. These generous men, influenced by a noble philanthropy, which recognizes the claims of universal brotherhood, and excludes none on account of color or nation, determined to found here an institution which they hope will be to Liberia what "Old Harvard" has been to the United States; an institution in which many of the citizens of this Commonwealth may be initiated in those arts and sciences which shall qualify them for important public employments, and for extensive usefulness in all the different spheres of life in which they may be called to move. And, gentlemen, as the pleasing result of that determination, we find ourselves, to-day, occupying this substantial edifice, well adapted in all its arrangements for the comfortable accommodation of such instructors and students as seem to be necessary to our present requirements; a structure which, though modest in its architectural pretensions, is not only an orna-

ment to Liberia, but an enduring monument to the liberality of those distinguished philanthropists, by whose exertions this great blessing to the educational interests of our country has been secured.

Those benevolent men who have contributed their funds towards the erection of these College Buildings and the endowment of professorships and scholarships therein, are in the strictest sense public benefactors, distributing blessings which shall increase the happiness of human society. And to none does this truth apply more forcibly than to those distinguished patrons of this Institution who compose the Board of Trustees of Donations for Education in Liberia; who, for several years, have devoted so much of their time, thought, and money to the great object of securing to the people of Liberia this efficient means for advancing their intellectual development. In connection with this College enterprise, the names of Greenleaf, Briggs, Fearing, Fairbanks, Hubbard, Giles, Lawrence, Ropes, and Tracy have become endearingly familiar to very many of the citizens of this Republic; all of whom gratefully appreciate the invaluable services of these eminent men in their efforts to promote the educational interests of our country. Hence, gentlemen, this occasion is one of no ordinary public concern. And, from the unmistakable indications of satisfaction I see playing upon the countenances of this large assembly, I am fully persuaded there is not one present to witness the ceremonies of this day, whose heart does not palpitate with emotions of profound thankfulness to God for the success which has so far attended the labors of the founders of this Institution, and for the peculiar indications of Divine favor which now surround it, and which inspire in us high hopes of its future prosperity and usefulness. Indeed, the auspicious circumstances under which this Institution is now inaugurated, cannot fail to awaken in every Liberian heart the warmest sentiments of gratitude.

It affords me a very sincere satisfaction to be permitted to record here, on behalf of the Trustees of the College, an acknowledgment of their profound gratitude to the Trustees of Donations, and others who have aided in this enterprise, for their unwearied efforts and generous liberality, which enable them this day to dedicate to the Republic of Letters, an Institution which shall endure for ages, constantly increasing the glory of the Republic of Liberia. And that such is the design of Heaven in relation to this Institution, as connected with the future of Liberia, in my mind admits of no doubt. For it does appear to me, in view of the evidences of Divine favor which have been so conspicuously manifested in the progress of this enterprise, from its very beginning up to the present, that it would be betraying on our part a culpable faithlessness, were we for a single moment to doubt its Heavenly origin, or to indulge apprehensions of its inefficiency to fulfill the destiny assigned it. Now, gentlemen, I am firm in the conviction that this Institution will survive and prosper, going on from generation to generation, steadily widening its sphere of action and usefulness, spreading light and knowledge over the waste places of this long-neglected land, until this rich inheritance, which the God of our fathers has preserved to us, shall be made what it should be—a

land of Bibles; the domain of an enlightened Christian nation, composed of millions of freemen, standing erect in all that ennobles and dignifies man; a nation whose voice shall be heard and respected, and whose power and influence shall be felt in advancing the cause of Christianity, and in putting an end to oppression and wrong, or whatever else that tends to debase the mind or lessen the sum total of human happiness.

I have said, gentlemen, that Liberia College, as its name imports, is a national institution, designed for the benefit of the whole people of this Republic. It is an Institution organized under a liberal charter, granted by our Legislature, and directed by a Board of Trustees, conformably to said charter, composed of distinguished gentlemen from the several counties of the Republic. Hence it is intended that no sectional preferences, with regard to scholarships, or other benefits derivable from this Institution, shall be allowed to influence its management. Indeed, the charter itself provides for the admission of students from the several counties proportionate to their respective populations; of course, respect being had to the necessary qualifications as the means of access to its advantages.

It is also particularly desirable, and I do earnestly hope, that in the management of the affairs of this Institution, no political consideration, or party favoritism, will be allowed to obtrude itself upon the attention of the Trustees of the College, or be permitted in any degree to warp their judgment in the discharge of the important duties committed to their hands; but that it shall be their uncompromising purpose to serve, in the best manner possible, the legitimate interests of the Institution with respect to the claims of every citizen of the Republic, whatever may be his political complexion, or party association. And I scarcely need remind this intelligent audience, who are so familiar with the great objects contemplated by the founders of this Institution, that, while instruction in the fundamental branches of religion, as well as of morality, will form a proper and indispensable part of the education of the youth admitted to its privileges, Liberia College is established for the purpose of affording the best instruction in the languages, the arts, and the sciences; and not for the purpose of inculcating any particular system of theological opinions, or of cherishing an exclusive attachment to any form of religious worship, as maintained by any sect or party. All are free to participate in its advantages. In conformity with this view, the officers and professors are selected without regard to their religious creeds or denominational predilections. And I can but regard this as a measure founded upon a principle eminently calculated to unite public sentiment, to secure public confidence, and to excite a spirit of emulation in the cause of religious liberality. Hence, students of all sects may meet together here, and cultivate that lovely principle called moderation. And although the professors may widely differ in their religious sentiments, they will not be the less likely to harmonize and co-operate in the great and fundamental objects of the Institution, if only they be qualified for their office by a spirit of moderation, by sincerity of purpose, and by possessing those manners which every instructor of youth, every scholar, and every Christian ought to possess.

The charter of Liberia College grants to the Trustees the power of making, from time to time, such laws and regulations for its government, in all its departments, as in their judgment may seem best. I regret, however, that, for want of time, the Trustees have not as yet been able to complete their plan of government, under which the operations of the College shall be conducted, as regards the manner of receiving students, their qualifications, the course of studies to be pursued. the discipline to be observed, &c., &c. This matter, however, is in progress, engaging the serious attention of the Board, and, when completed, will be communicated to the public.

As to the studies to be pursued in this Institution, though of necessity limited at present, it is proposed that they shall embrace as perfect an acquaintance with literature and science as is generally requisite to academical education, including every thing important to the advancement of society, or that can make science of great practical utility, as applied to the arts. In a word, it is proposed that Liberia College shall impart to the youth of our country such an education as will fit them for all the useful employments of life; such as shall have the advantage of keeping attention alive, by its continual reference to passing events, to recent improvements and discoveries, and to the most important pursuits and interesting inquiries of the age, whether in literature, science, or art.

The plan of study, as at present contemplated, embraces the principal branches of Intellectual and Moral Philosophy, Natural Philosophy, the Greek and Latin Languages and Literature, Mathematics, and instruction in Jurisprudence and International Law. And in these, there is not one which does not claim the attention of every cultivated mind, by its extent and grandeur, by its practical utility, by its profound investigations and discoveries, and the beautiful and ingenious theories which illustrate and adorn the successive periods of its history.

An investigation of the faculties of the human mind, and the means of their useful exercise and improvement, will lead to an account of logic, to an inquiry into the origin and structure of language, and to a view of the principles of taste and criticism, with their application to poetry and oratory. So also, the study of man in his intellectual capacities, will be followed by the study of man as a moral and social being; and, in like manner, will be traced the nature and character of the several duties of man, as represented in the systems of ancient and modern philosophy, as well as the principal divisions of the human race, and the successive conditions of society from the earliest period.

This interesting department of literature is assigned to an esteemed fellow-citizen, highly distinguished for his literary attainments and scientific research, namely, the Rev. Alexander Crummell, B. A., Professor of Intellectual and Moral Philosophy, and of the English Language and Literature.

In some directions, I am aware, it has been urged that the time spent by students in acquiring a knowledge of languages, is time lost; as such acquirements, say these objectors, only tend, in a large ma-

jority of cases, to fill the minds of the young with an empty conceit of their literary attainments, while such knowledge does not infuse that humble and cautious spirit which is fostered by sound learning, and is the characteristic of true philosophy. This view, however, obtains only in contracted minds. But all active, liberal, and highly cultivated minds agree, that instruction in various languages, both ancient and modern, and especially a critical acquaintance with Greek and Latin, is indispensable to a polite and comprehensive education. And such is the view entertained by the patrons of this Institution. For, indeed, a knowledge of languages, so I am impressed, is not only necessary, as the principal method by which one man shares in all the intellectual attainments of the rest of his species, but also constitutes a most extensive and curious science, which is intimately connected with the history, both of nations and of man, regarded as a creature capable of progressive improvement, and which may be employed with the greatest advantage to exemplify the conclusions of moral philosophy. "Than the reading of Greek and Latin," says an eminent author, "no employments have been yet devised, which are better fitted to exercise any intellectual power, whether memory, judgment, or imagination." Hence it must be desirable to every lover of literature and science, that that system of education should be pursued which unfolds the various faculties of the mind so as to prepare it for all those efforts and investigations by which all difficulties are surmounted. What, indeed, can be a more improving part of the study of philosophy than the investigation of its origin in the writings of the ancients? And surely, if history and biography should form a part of collegiate education, then a knowledge of ancient authors seems almost indispensable. It is also quite certain, that the arts and sciences, with the literature of ancient and modern times, are so connected, that it is evident each must throw some light upon the rest. Therefore, in order to carry out that system of education deemed desirable, in connection with this Institution, the study of languages will be particularly attended to, and will be conducted by another of our fellow-citizens, who has exhibited an indefatigable application to study, an unremitting fidelity to the laborious business of instruction, with an ardent desire to promote the interests of learning among all classes of his fellow-citizens, and who now justly enjoys the reputation of an accomplished scholar and distinguished linguist, namely, the Rev. E. W. Blyden, Professor of the Greek and Latin Languages and Literature.

Among the qualities by which natural objects are known and distinguished, the most important is quantity. Time, space, force, number, dimension, are all ascertained by finding whether things are equal, greater, or less. Hence the necessity of the study quantity, as the basis of physical knowledge, has been admitted from the first dawn of philosophy. And as this science is, in no small degree, conducive to the accurate study of other sciences, it is designed that this Institution shall provide instruction in all the branches of pure mathematics. As yet, however, the Trustees of Donations have not been able to procure an instructor for this department. They have it under consid-

eration; and at the earliest possible period will appoint a Professor of Mathematics and Natural Philosophy.

The science of Law, though regarded by some as very dry and tasteless, is nevertheless, to my mind, not only an interesting, but also an exceedingly useful study; as founded upon the law of nature, and essential to a systematic organization of civil society. Hence a familiar acquaintance with the fundamental principles of law, both municipal and international, is no less necessary to the protection and safety of life, liberty, and property. And in this civilized and progressive age of the world, which seems determined to exhaust the very fountains of science, the requisitions upon the legal profession have also become more extensive, complicated, and important—especially in reference to great constitutional and international questions, which are now daily arising, with threatening aspect, tending to disturb the harmony of individual States, and to interrupt the comity of nations. I scarcely need remark here, as doubtless every gentleman present recognizes the fact, that the legal profession is essential to society; and that the most intimate connection subsists between the character of a community and the character of the bar of that community. Hence the character and honor of the legal profession are public interests. Not only is the advice of lawyers necessary in the more difficult transactions of private life, but their intervention is also necessary to represent the suitor, and advocate his cause before the courts. In this position, everything is confided to their integrity and knowledge of the law on which is suspended the rights of their clients. Nay, the magnitude of the interests placed in their hands—property, character, liberty, life; the responsibility which they assume, the confidence which they receive—all demand the highest qualities attainable in the profession. Hence it is hoped that Liberia College will be instrumental in facilitating the study of the law, and in adding something to the already well-earned reputation of its practitioners in Liberia.

The true method of arriving at an eligible degree of eminence in the study of law seems to be, to enlarge the capacity of the mind by a comprehensive education, furnished with some portion of every species of human knowledge; for, as everything comes within the scope of the legal profession, the practising lawyer should know something of the nature and character of everything. With regard to law, there appears to be less system in the manner of studying it, than is generally observed in the study of any of the other sciences. In teaching it, especially in young institutions, the practice is to rely chiefly on regular courses of lectures; and that plan will be observed, at least for the present, in this Institution.

Besides the sciences which I have mentioned, and for which instructors have been provided, it is the purpose of the founders of this Institution, as soon as practicable, to provide for another, which all regard as particularly important to the interests of Liberia, in the development of her vast resources. And they hope, at an early period, to be able to furnish Liberia College the means of imparting instruction in all the branches of Natural Science. Then, I am sure, all

Liberia will be delighted at the prospect that, at no very distant day, we shall see laid open before our astonished gaze the immense treasures which as yet lie concealed in the vegetable and mineral kingdoms of this unexplored country.

I may not omit, gentlemen, to mention here also, that, notwithstanding the receipts of the Trustees of Donations will, as a consequence, be diminished for the time being by the unfortunate difficulties in the United States, I am assured that the friends of Liberia in that country still retain an undiminished interest in this enterprise, and that every effort will be made to secure to it permanency and success.

I am also glad to state that, through the exertions of Professor Crummell, assisted by Professor Blyden while in the United States, a number of valuable books have been obtained from generous friends in that country, to form the nucleus of what we hope will soon become an extensive College Library. And another encouraging fact is, the vote of the Corporation of Harvard College to make a donation of books from its Library to this Institution. It has also been communicated, that an exceedingly interesting cabinet of minerals and shells, numbering some seven hundred specimens, has been secured, and will be forwarded to Liberia by the earliest opportunity.

And now, Gentlemen of the Board of Trustees, permit me to congratulate you on the favorable circumstances that surround the Institution under your care, and which you this day dedicate to the educational interests of our country. Your connection with this Institution, I am aware, entails on you no little sacrifice; but I believe you devote your services cheerfully, because you are interested in the welfare of your country; and nothing surely is better calculated to promote that welfare than the education of her people. In this enterprise you are laboring also for posterity, and I doubt not you will continue your exertions until you shall have firmly established an institution which shall convey to them blessings of the most useful and permanent character. And as generous minds anticipate pleasure in future scenes, that consideration alone is sufficient to kindle ardor in noble souls. Who can tell how many youth shall be trained in this Institution, who, when perhaps you and most of those now present shall have ceased to take part in the affairs of this world, may occupy some of the highest and most important offices in the gift of a free people? That shall be your reward. And, fellow-citizens, I have only to add, that in this Institution no principles contrary to the teachings of the Word of God will be instilled into the minds of the youth, nor any sentiment at war with the liberal principles of our republican form of government

INAUGURAL ADDRESS BY PROF. E. W. BLYDEN.

Gentlemen of the Board of Trustees, and Respected Audience:

An old and venerable custom, existing in countries where colleges and universities have been long established, requires that he who is entering upon the responsible office of Professor, should publicly ex-

press the views which he entertains of the duties devolved upon him, and the manner in which he will discharge those duties. It is in accordance with this custom that I appear before you to-day.

This is an auspicious day for Liberia, and for West Africa. The first College Edifice erected on this benighted shore has been completed; and we, descendants of Africa, are assembled to inaugurate it. Perhaps this very day, one century ago, some of our forefathers were being dragged to the hold of some miserable slaver, to enter upon those horrible sufferings of the "middle passage," preliminary to their introduction into scenes and associations of deeper woe. To-day, their descendants, having escaped the fiery ordeal of oppression and slavery, and having returned to their ancestral home, are laying the foundation of intellectual empire, upon the very soil whence their fathers were torn, in their ignorance and degradation. Strange and mysterious providence!

It is among the most fortunate circumstances, connected with the founding of Liberia, that Schools of a high order, and now a College, should be established in this early period of her history. It is impossible to maintain our national independence, or grow in the elements of national prosperity, unless the people are generally imbued with a proper sense of their duties and responsibilities, as citizens of a free Government. The duties which devolve upon the citizens of Liberia, are as diversified and important as those which devolve upon citizens of larger nations and communities; and, in order to discharge those duties faithfully and successfully, we need all the fitness and qualification which citizens of larger nations possess. To say, as has been too often said, by persons abroad and by persons here, that the establishment of a college in Liberia at present is premature, is to set aside the experience of older countries, and to ignore the testimony which comes to us from a hundred communities far in advance of us, showing the indispensableness of institutions of a higher order, to send down, through all the ramifications of society, the streams of wholesome and elevating influence.

I regard this, then, as an auspicious day for Liberia; hoping that there will be such a feeling of appreciation, on the part of our people, of the importance of this Institution, and such active co-operation with it, as shall render it useful as a means of building us up in all those qualities which shall fit us for the discharge of our various duties, and draw towards us the attention and respect of the civilized world.

The fear need not be entertained that a course of study in this Institution will unfit men for the practical duties of life—render them proud, and distant, and haughty, and overbearing. Such is not the effect of a true education. I am aware that there prevails with some—and perhaps not entirely without foundation—the opinion that the effect of superior education is to inflate men and render them impracticable. There have been some among us who, not having trodden even the threshold of the temple of knowledge, have assumed an air of mysteriousness and profundity, in order to impress the multitude with their intellectual superiority and extraordinary importance. This

is not, however, the legitimate effect of true knowledge. They are utter strangers to the genial influence of literature upon the social sentiments, who suppose that men must be distant, and haughty, and cold, in proportion as they are profound. The man who has really ascended Parnassus, does not encounter there, as on some Alpine summit, everlasting snows and ice, which chill and contract the heart. No; he finds himself in a warm and delightful atmosphere, which expands the heart, quickens the emotions, arouses the slumbering affections of the soul, and fits him for communication and communion with other minds; so that he experiences the greatest possible pleasure, in participating with others the benefits he enjoys. He does not, when he ascends the hill of science, find there luxuriant groves which allure him into ease and inactivity, where, like Tityrus,

"Patulæ recubans sub tegmine fagi,"

he might pass life away in quiet enjoyment. No; he has only reached a point from which he can contemplate the work to be done, and gather materials for carrying it on.

Every country has its peculiar circumstances and characteristics. So has Liberia. From this fact, it has often been argued that we need a peculiar kind of education; not so much colleges and high schools, as other means, which are more immediately and obviously connected with our progress. But to this we reply, that if we are a part of the human family, we have the same intellectual needs that other men have, and they must be supplied by the same means. It shows a painful ignorance of history, to consider the present state of things in Liberia as new and unprecedented, in such a sense as to render dispensable those most important and fundamental means of improvement, which other countries have enjoyed. Mind is everywhere the same; and everywhere it receives character and formation from the same elemental principles. If it have been properly formed and have received a substantial character, it will work out its own calling, solve its own problem, achieve its own destiny.

No country in the world needs, more than Liberia, to have mind properly directed. We are here isolated from the civilized world, and surrounded by a benighted people, with whom we are closely identified. And, in these circumstances, we are making the experiment, which, I venture to say, has never been made before, of establishing and maintaining a popular Government, with a population, for the most part, of emancipated slaves. The Government is thrown into the hands of the people, and they are called upon to give their opinions upon all subjects which can affect us as a nation; upon all the difficult subjects of finance, of legislation, and the most intricate points of constitutional law. Not only do they utter their opinions, but it is their right and privilege to act upon these opinions; and they do act upon them—with what success, alas! we are too well aware. And in addition to these political responsibilities, we have philanthropic duties to perform towards our aboriginal brethren—duties which require no little degree of intelligence and virtue.

De Tocqueville informs us that, before the colony that landed at

Plymouth was as old as Liberia, there were laws enacted, establishing schools in every township, and obliging the inhabitants, under pain of heavy fines, to support them. Schools of a superior kind were founded in the same manner in the more populous districts. The municipal authorities were bound to enforce the sending of children to school by their parents.* It is certainly a very remarkable fact, that, in New England, by the time the first child born in the colony had reached a proper age for admission to college, a college was established. They did not wait to have all those preparations, which some have fancied are necessary before Liberians can reap the benefit of a college. We are informed that the forests were yet standing; the Indian was still the near neighbor of the largest settlements; the colonists were yet dependent on the mother country for the very necessities of life; and the very permanence of their settlements was as yet undecided, when they were erecting high schools and colleges. They did not regard it as too early to provide for the thorough education of their children. They had left their fatherland to seek an asylum of liberty on those distant shores, and they well knew that intelligence was indispensable to the enjoyment and maintenance of true liberty.

The people of the South were no less eager to provide themselves with the means of education. The Colony of Virginia was still struggling against the difficulties and embarrassments incident to feeble settlements, when the first efforts were made by the inhabitants to establish a college. As early as 1619, grants of land, and liberal subscriptions, were obtained for the endowment of the University of Henrico; and we may form some idea of the weak state of the colony, when we learn that the University was destroyed by an Indian massacre, and that the colony came very near being exterminated. Before the close of that century, however, the College of William and Mary was in successful operation.†

Why then should not Liberia, after forty years' existence, having secured the confidence and respect of the aboriginal tribes, enjoy the means of superior education? The name *College*, applied to this Institution, may seem ambitious; but it is not too early in our history for us to aim at such institutions. Of course we cannot expect that it will at once fulfill all the conditions of colleges in advanced countries; but it may, in time, as many American colleges have done, grow into an Institution of respectability and extensive usefulness.

It cannot be denied, that the studies which shall be pursued in this Institution are of great utility to this country just now. The college course will include all those studies by which a people's mind and heart are formed. We shall have the study of language in the most perfect forms in which it has ever been spoken by man—a study which, as we shall endeavor to show, aids greatly in the training and discipline of the mind.

We shall have the study of mathematics and physical science—

* Democracy in America, vol. i, chap. 7.

† President Hale's Inaugural Address, Geneva College, 1837.

which involves, of course, a study of the laws of nature, and the acquirement of the essential preliminary knowledge of all calculations, measurements, and observations, on the sea and on the land.

We shall have—besides jurisprudence and international law—the study of intellectual and moral philosophy, by which is gained a knowledge of the mind, and the laws of thought, and of our duties to ourselves, to our fellow-men, to society, and to God.

Will any one of the studies which I have enumerated be superfluous in Liberia? So far from it, the course does not apply to all our deficiencies.

But we need a *practical* education in Liberia. True; and so did the first settlers of North America. And does not the college course supply such an education? What is a practical education? It is not simply preparing a person specially for any one sphere of life. It aims at practical results of a more important character—at imparting not simply skill in keeping accounts—in pleading at the bar—in surveying land—in navigating a vessel—but skill in exercising the intellect accurately and readily, upon any subject brought before it. The skill secured by a college education, is skill in the use of the mind.

The influence of the colleges planted in New England, and elsewhere in the United States, in their early days, was most remarkable. "The eloquence matured at Harvard, rung like a trumpet-call through town and forest, to rouse the quiet inhabitants to the revolutionary struggle; and the intelligence and learning which, starting from her classic shades, had been diffused through the whole community, had prepared all for understanding and discussing the principles of that liberty which belonged to them as men, and was guaranteed to them by the British constitution. Many of the lofty spirits of those times were taught to reason, and prepared to meet, in the discussion of the great questions at issue, the ablest counsellors of the Old World, and to maintain the cause of their country in the Senate Chamber—in these early institutions of learning. The success of that country in the struggle which made her free, as well as in commerce and the arts, has been owing to the unusual intelligence and virtue of her people—virtue which could not have existed without intelligence, and was nourished by the same means—and intelligence, derived from her higher seats of learning, and diffused through her pulpits and her secondary schools, which, obtaining from the colleges educated teachers, shone with a borrowed, but most salutary light, upon the humblest cottages of the land."

As I remarked at the outset, the usage which brings me before you to-day, enjoins upon the speaker a topic which shall not be alien from the work in which he is to be engaged in the Institution. Allow me, therefore, to ask your kind attention, while I devote a portion of time to the consideration of the subject of LANGUAGE, and to setting forth the value and utility of the Latin and Greek languages, as means of education and culture.

I. Language is not natural to man. I mean that it did not originate with man. In common with other animals, man, as soon as he is born,

can use the voice as a medium of communication, but only in a succession of cries; he cannot articulate; he cannot use language until he is taught, or until he acquires it by imitation. There is a diversity of opinion with regard to the origin of language; some supposing that the first man found himself suddenly endowed with the ability to give expression to his thoughts by oral sounds; while others maintain that, like all other attainments of man, language was made gradually. The latter opinion seems the more reasonable. We cannot, from all we know of man, believe that this very important means of intercourse with his fellows—of conveying his thoughts, feelings, and experience, to distant generations, was left to his invention, or to his precarious ingenuity. Man, left to himself, has never discovered any means of conveying his thoughts by articulate sounds. It is conclusively proved, that new-born babes, when left to themselves, or exposed among beasts, utter only sounds in imitation of those beasts.* The most natural way to man, of expressing his ideas, is by signs. This is the universal language. This is the only way that deaf mutes, who cannot hear and imitate sounds, can convey their own and receive the impressions of others. Nearly all the travelers among the North American Indians agree that they have ever had a language of signs, and can understand each other in this way, when they are unable to comprehend each other's speech; so that individuals of two far-distant Indian tribes, who understand not a word of each other's language, will intelligibly converse together, and contract engagements, without interpreters, "in such a surprising manner as is scarcely credible."

The infinite variety of languages which now so much impedes and incommodes the general intercourse of nations, is the result of direct Divine interposition. The whole earth, prior to the building of the tower of Babel, was "of one language, and of one speech;" but during the erection of that ambitious structure, the Lord "came down" and "confounded their language." Philologists have classified the various languages in groups, or families; but they seem reducible to one primitive idiom. "Every progress in the comparative study of languages, brings to light new analogies in the structure and in the grammatical forms and affinities of the roots and terms; even the languages of the new continents do not seem to be excepted from this general resemblance." A distinguished American philologist beautifully says: "Nothing is found in the realms of speech, any more than in those of nature, 'without father or mother.' Here, as everywhere else, the maxim is true, '*Ex nihilo, nihil fit.*' The languages, therefore, of the world, like the men who have spoken them, have all been bound together by a regular series of sequences, running link by link in luminous beauty, from any and every language now spoken upon earth, to the first language in which listening angels heard Adam and Eve discourse to each other; and from that back to God himself, the great All-in-all, from whose own girdle the golden chain of human speech divine was dropped lovingly down to man, in order to bind

* *Bibliotheca Sacra*, vol. xviii., p. 775.

him to himself, and all nations in heavenly sympathy with each other."* Says Dr. Kalisch, an able Hebrew divine: "The linguistic researches of modern times have more and more confirmed the theory of one primitive Asiatic language, gradually developed into the various modifications by external agencies and influences. Formerly, the Hebrew tongue was, by many scholars, advocated as the original idiom; for it was maintained, both by early Jewish and Christian authorities, that as the race of Shem were no partners in the impious work of the Tower, they remained in possession of the first language, which the fathers of the earliest age had left to Noah; but this view, like the more recent one, that a child, if left alone, without human society, would speak Hebrew, is now classed among the popular errors."†

The greater number of scientific writers on language, agree that there was one primitive language, from which all the languages now spoken have sprung, and that that language was communicated to man by the Almighty. The question as to which language it was, is not quite settled; at present the probability inclines more to the Sanscrit.

II. Language is progressive. God did not, in other departments of his work, make at once full and complete manifestations; there was a gradual unfolding, according to circumstances, until there came to pass a full development. So we have every reason to believe it was with language. Man, in his primitive condition, did not possess all those mental states and wants which only age and experience could bring with them; he could not, therefore, have words to express what he had not seen, felt, or heard; nor could he form any conceptions, except from the things with which he was then in contact. When, therefore, the Divine Being assisted or instructed the first man to express by words his feelings, intentions, and thoughts, the instruction was adapted to his wants and circumstances. The simple forms of language which he then received, have been successively developed, and modified, and perfected, according as man has increased in the necessities and arts of life. We find that among barbarous tribes, language is rude and deficient in point of words; so that the civilized foreigner, who wishes to convey his own ideas through the medium of such language, finds insuperable difficulties. Words are multiplied in proportion as the number of the ideas of a people is increased. Language "begins with the dawn of reflective consciousness, and unfolds itself as it becomes deeper and clearer."‡

Even in highly civilized countries, the vernacular, strictly speaking, or the language spoken by the masses, is very limited as to words, compared with the language of the educated. It is said that in England, the lower classes cannot understand above one-fourth part of that English which the higher classes speak. If any of the former visit the House of Lords, they sometimes sit with as much astonishment and disprofit, as if the debates were conducted in a new language.

* Dwight, *Bibliotheca Sacra*, vol. xv., p. 404.

† Historical and Critical Comment on Genesis, chap. 11.

‡ Prof. Shedd's Address on the "Relation of Language to Thought."

The vocabulary of terms used in the Houses of Parliament, is one which is never pressed into the service of the common people.*

The character of the language spoken by any people is, therefore, a sure standard by which to judge of the attainments of that people in the arts of life. The poverty of the language of the ancient Britons, if we had no other proof of their extremely rude condition, would be enough to convince us that they had made very little progress in civilization. Even after the Saxon and Danish languages had been blended with each other, and with the aboriginal tongue, still the composite language had no "aptitude for all the highest purposes of the poet, the philosopher, and the orator," until it had been enriched by contributions from the languages of Greece and Rome. Take any of the leading English historians, Hume, Gibbon, Hallam, or Macaulay, and you will find that nearly three-fourths of the words employed by them are of foreign origin; because there were no poets or philosophers, historians or orators, among the aboriginal inhabitants of that country. The language has progressed as the people have improved.

III. Language lies at the beginning and occupies an important place in the continuation of all human education. The child must first learn to understand language before he can receive ideas in any great number or variety; and he must learn to speak before he can express his wants. And when he grows up, if, in his early years, he had neglected the study of language, it matters not what progress or discoveries he may make in physical or mathematical science; before his knowledge can be made available, he must learn the use of language. This was the experience of George Stephenson, of railway notoriety, of Hugh Miller, and of others who, by force of "good, original brain," have arisen from a childhood of obscurity and poverty, to a useful and distinguished manhood.

The mystery of language, then, is a very important element in our qualification for usefulness. All our attainments would be useless, so far as accomplishing their true end is concerned, if we had no means of communion or communication with other minds. The true uses of knowledge are not to be found in centralization, but in distribution. And it is only by this distribution of our intellectual resources that we can enlarge them. Here also the Scriptural assertion is verified: "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." "Shut up within one's self, thought stagnates and knowledge decays." Language, therefore, as the instrument which an unerring Divinity has given to man for communicating thought and feeling, should be carefully studied and mastered, not only in its grammatical inflections and syntactical combinations, but in its original and derivative aspects.

As a means of thus mastering language, of understanding its genius and power, all the distinguished educators of modern times have chosen the study of the Greek and Latin languages. The Greek lan-

* Pycroft's *Ways and Words of Men of Letters*.

guage is artistic and complete in its grammatical structure—a language of gracefulness and beauty, and highly adapted to æsthetic culture. The cultivation of the beautiful is one of the first steps towards civilization. The Greeks, who as a nation were the type of beauty, were an element in the development of mankind; and their language is indispensable to the opening of the mind for the reception and pursuit of abstract ideas. It was a language which the Romans assiduously studied, as a means of culture. The greatest orators and poets of Rome were cultivated by it. The famous advice of Horace will recur to the classical reader:

“Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.” *

The Latin language must be studied, not only for the disciplinary influence of the study upon the mind, but for its vast resources; its inward treasures, as well as its outward relations. It is connected with nearly all the languages of the past, and has contributed of its wealth to the formation of all the important modern languages. Its acquisition is really the key to a thorough knowledge of all the languages of the enlightened part of mankind.

The Latin and Greek languages have furnished all the linguistic culture, and have contributed to all the rich results of the higher education of the whole civilized world for the last two thousand years. They who contemptuously speak of them as “dead” languages, know not that such utterances illustrate their own lack of culture. These languages *are* “dead” to them, in all their inward beauty and force, and in all their outward scientific relations; they can no more appreciate them, than a blind man can appreciate the colors of the rainbow, or a deaf man the sweet concords of music. To men of high culture, however, these languages are still living, and their power is every day felt. Without a knowledge of them, no Englishman, Frenchman, Spaniard, or Italian, can thoroughly comprehend his own vernacular; whilst the man who has cultivated an acquaintance with them, is possessed of the elements of nearly all the languages of Southern Europe. Without the slightest acquaintance with the Italian language, he will feel at home in Italy. Before he has seen a French or Spanish grammar, or heard a Frenchman or Spaniard speak, he will be able to sit down and read, with some satisfaction, French and Spanish literature. Such is the influence of these “dead” languages upon the literature of the day.

The Greek and Latin languages must be studied by the English student, in order to a complete mastery of his own language. The English language is, for the most part, a derived language, secondary in its origin. “Into the English, as into the bosom of a great central sea, all the streams of the past and present have poured, and are still pouring their varied contents.” To understand this language thoroughly, then, we must give attention to those languages which have contributed most largely to its formation.

* Epistola ad Pisones, 286.

Many persons who, not possessing a knowledge of those "dead" languages, suppose themselves to be very good English scholars, every day use words whose meaning they do not understand. They refer with great confidence to their English dictionaries as the ultimate standard, not knowing that even in the best dictionaries the etymological scholar discovers fatal deficiencies. The man who is entirely devoid of a knowledge of the Greek and Latin languages can never, generally speaking, use English words with skill or satisfaction to himself. He cannot perceive, in the words which he uses, their original life and beauty. He cannot, out of the very words themselves, give his reason for employing them in preference to others. He must be the slave of his dictionary; and all his lexicographical researches must be uncertain and unsatisfactory. No perfection of English scholarship can be acquired without a knowledge of the "dead" languages.

But there is a still higher reason for the study of these languages, and that is, the mental culture and discipline which they afford. No other means has yet been found to supply their place, for purposes of scholastic discipline. All the present culture of Europe, and the pure and elevated taste manifested by her best scholars, have been derived from the study of the Greek and Roman writers. After the lapse of centuries, those great masters of thought stand unrivaled in their peculiar sphere as the intellectual educators of mankind. To neglect them, is to shut ourselves out from delightful associations with the best minds. It is through them we have access into the most sacred places of thought, and enjoy the influence of those mighty conceptions which still control the literary world. It is through them that we are carried back to the youthful days of the world, and enjoy something of the freshness and vigor of those early times—the spring-time of human intellect. "Greece and Rome," to quote the eloquent language of Dr. Temple,* "have given us more than any results of discipline, in the never-dying memory of their fresh and youthful life. It is this, and not only the greatness or the genius of the classical writers, which makes their literature pre-eminent above all others. There have been great poets, great historians, great philosophers, in modern days. Greece can show few poets equal, none superior, to Shakspeare. Gibbon, in many respects, stands above all ancient historians. Bacon was as great a master of philosophy as Aristotle. Nor, again, are there wanting great writers of times older, as well as of times later, than the Greek; as, for instance, the Hebrew prophets. But the classics possess a charm quite independent of genius. It is not their genius only which makes them attractive. It is the classic life, the life of the people of that day. It is the image there only to be seen of our highest natural powers in their freshest vigor. It is the unattainable grace of the prime of manhood. It is the pervading sense of youthful beauty. Hence,

* Head Master of Rugby School.

while we have elsewhere great poems and great histories, we never find again that universal radiance of fresh life which makes even the most common-place relics of classic days, models for our highest art. The common workman of those times breathed the atmosphere of the gods. What are now the ornaments of our museums, were then the every-day furniture of sitting and sleeping rooms. In the great monuments of their literature, we can taste this pure inspiration most largely; but even the most common-place fragments of a classic writer, are steeped in the waters of the same fountain. Those who compare the moderns with the ancients, genius for genius, have no difficulty in claiming for the former, equality, if not victory. But the issue is mistaken. To combine the highest powers of intellect with the freshness of youth, was possible only once, and that is the glory of the classic nations."*

But it has been asked, "Why devote so much time to the study of these authors in their own language, when they have been so well and ably translated? Why undergo the labor to traverse the same ground which they passed over, to bring to us these hidden treasures? Why not use our time and strength in accomplishing something else?" We reply, that the road to learning cannot be made royal. It is true that the present ever gathers into itself the results of the past; that the world is to-day what it is, as the result of the whole of its antecedents; that "we reap the fruits of the toil of the men of the earliest ages;" but this is true with regard to the race in the aggregate. The individual man must undergo an intellectual discipline, more or less severe, before he can be prepared to comprehend and to profit by the results of the past. The faculties of the child that is born to-day, are essentially the same as those of the child born in the earliest period, and must be developed by a similar process, though there may be a vast difference in the ultimate development. Of all men of eminent abilities, in all ages, it may be said:

"The eminence they reached and kept,
Was not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night"

Every man must go over the same ground, experience the same toil, struggle with the same difficulties. No man, in any generation, is born with wings to enable him to soar to the lofty heights of literature or science. It is by "slow degrees, by more and more," that those "cloudy summits" are "scaled and climbed." And every man, as by painful efforts he ascends those eminences, may, from the boundless prospect and varied wealth, bring contributions to literature and science.

The discipline of mind which is secured from the study of the dead languages, cannot be obtained by the use of translations. They are the only languages which are developed according to the rules of perfect art; and no other language can fully supply their

* "The Education of the World," in "Essays and Reviews," 1861.

place. Besides the wholesome exercise which is derived from the weighing and balancing of the meaning of words, observing and preserving nice distinctions, there is the process of reasoning which must be employed in every effort to translate. The student who has read one or two leading Latin and Greek works, has not much more labor with the lexicon. What he needs now, in prosecuting the study of the classic authors, is "a clear head and close attention to the context."* The drudgery of "hunting up" every word in the lexicon, is ended; and he has reached a region of plodding, indeed, but of higher, intellectual plodding. Being able to select his own meaning for each word out of the word itself and its connections, he goes beyond the mere forms of words and sentences, to the principles they contain. He imbibes the spirit of the writer. His mind enlarges. He learns to form a correct estimate of the merits and defects of composition. His taste is quickened, purified, and elevated; and by being obliged to extend his vocabulary as widely as that of the author he translates, he necessarily becomes familiar with a number of new words, of which, perhaps, under other circumstances, he might only have heard. He thus acquires a command of language, and enters upon a course of indefinite improvement—a road that leads to the loftiest attainment.

And then the study of translations cannot introduce us to a knowledge of the style and beauties of the classic authors. We must become acquainted with them through the words they spoke and wrote, and the manner in which they wrote and spoke those words. It is true, that the thoughts and opinions of Herodotus, Xenophon, and Demosthenes, of Cicero, Horace, and Tacitus, may be expressed in a translation. We may be able, by studying translations, to get something of the substance of the original. But of the peculiar character and spirit of the style of the writer; of those special qualities which belong to and are inseparable from the languages in which they wrote; of those associations which are often linked to a single word, and which no combination of English words can express—of all those things, we can get only an imperfect idea from the most exact translation. "The dead languages possess not merely a grammatical structure essentially unlike that of living languages, but a peculiar system of poetic symbols, which, often with one expression, open an entire gallery of pictures, that must be, almost invariably, lost in a translation."†

The experience of all the literary men in the world proves that the study of classical literature, as a means of intellectual culture, is highly important. But it must be pursued as a means, not as an end; not to make us expert in verbal criticisms, or for pedantic displays; but for the discipline of mind, which the perusal and contemplation of the great models impart; for the large, thoroughly genial, and generous scholarship which they bestow. Pursued in

* Macaulay's *Essay on the Athenian Orators*.

† Bishop Esaias Tegnér.

this way, the influence of classical literature cannot fail to be beneficial. Sir Robert Peel, who won the first honors at the Oxford University, both in the classics and mathematics, declared that "by far the greater portion of the chief names that have floated down on the stream of time, are those of men eminent for classical acquirements and classical tastes." "Take the Cambridge Calendar, for two hundred years," says Lord Macaulay, "look at the church, the parliament, or the bar, and it has always been the case that the men who were first in the competition of the schools, have been the first in the competition of life." All the distinguished scholars of Great Britain have been deeply imbued with classical learning. Curran, the Irish orator, carried his Virgil always in his pocket. Fox was devoted to the classics. Sheridan pored over Euripides, by night and by day. Pitt is said to have been the best Greek scholar in England. Lord Brougham, himself a marvel of classical lore, in giving an account of the manner in which Robertson, the historian, studied composition, says: "Translations from the classics, and especially from the Greek, of which he was a perfect master, formed a considerable part of his labor. He considered this exercise as well calculated to give an accurate knowledge of our own language, by obliging us to weigh the shades of difference between words or phrases, and to find the expression, whether by the selection of the terms or the turning of the idiom, which is required for a given meaning."* The same distinguished nobleman gives the following advice, the result of his own rich and varied experience, to a young student:

"If he would be a great orator, he must go at once to the fountain-head, and be familiar with every one of the great orations of Demosthenes. His taste will improve every time he reads and repeats to himself, (for he should have the fine passages by heart,) and he will learn how much may be done by a skillful use of a few words, and a rigorous rejection of superfluities. In this view, I hold a familiar knowledge of Dante to be next to Demosthenes. It is in vain to say, that imitations of these models won't do for our times. First, I do not counsel any imitation, but only an imbibing of the same spirit. Secondly, I know from experience, that nothing is half so successful in these times, (bad though they be,) as what has been formed on the Greek models. I use a very poor instance in giving my own experience, but I do assure you, that both in courts of law and Parliament, and even to mobs, I have never made so much play, (to use a very common phrase,) as when I was almost translating from the Greek. I composed the peroration of my speech for the Queen in the Lords, after reading and repeating Demosthenes for three or four weeks, and I composed it twenty times over at least, and it certainly succeeded in a very extraordinary degree, and far above any merits of its own."†

* *Lives of Men of Letters and Science.*

† Letter to Zachary Macaulay, in 1823, with reference to his son, Thomas Babington Macaulay, the historian, then at Cambridge.

But it is objected to these classical pursuits, that these are practical times, and the facilities for practical information are so multitudinous, that it is far more profitable for the purposes of life, to devote attention to the exuberance and diversity of knowledge to be found in the innumerable newspapers and periodicals of the day, than to waste time in poring over the relics of antiquity; that, in these days, when the prodigious powers of the press are developed in the regular and unceasing issue of pamphlets and tracts, works in series, and light literature, men might dispense with every other means of improvement and instruction. "Why need we go up to knowledge, when knowledge comes down to us?" To this we reply, once more, that culture must be attained by the same means by which it has always been attained. Every man, before he can be fitted for the more important intellectual achievements, must tread the highway of hard work and laborious practice. The mind must first be formed, before it can be filled to advantage. Our real improvement depends not so much upon the quantity as upon the quality of what the mind takes in, and upon the manner in which it is taken in. Lord Macaulay tells us, that "Rumford proposed to the Elector of Bavaria a scheme for feeding his soldiers at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food thoroughly. A small quantity thus eaten, according to that famous projector, affords more sustenance than a large meal hastily devoured."* Thus it is with the mind; not the cramming, but the mastication and digestion secure the nutriment. A man may constantly devour all the periodicals and newspapers, as they are daily issued throughout the world, and, after he has gathered all the information they contain, may not be as well prepared for usefulness and efficiency in the world of letters, as the man who has patiently given his time and attention to one or two of the great masters in the language in which they wrote. Some of the great English writers devoted nearly all their time to the study of one or two of the classic authors. A learned and distinguished English nobleman carried his admiration of one of them so far as to exclaim:

"Read Homer once, and you can read no more;

For all books else appear so mean, so poor,

Verse will seem prose; but still persist to read,

And Homer will be all the books you need."†

The classics have been tried for centuries; their value and utility have been often denied, but they have as often been successfully defended; so that now, in the literary world, there is all but a unanimous decision in their favor.

The friends of education in Liberia have long desired to see the same means of intellectual culture, which other countries have enjoyed, possessed by Liberians; and as a result of their efforts to

* Essay on the Athenian Orators.

† Preface to Pope's Translation of the Iliad

secure for us these advantages, we have this College. Mind here, as we have said, is as mind elsewhere. We must rise, and we can rise by the same means by which other people have risen.

By the direction of Divine Providence, a momentous experiment has been committed to our hands on these benighted shores—an experiment in which are involved, to a great extent, the interests of Africa and the African race. Our responsibility in this land is a serious one. Sometimes we are appalled, when we observe the fatal facility with which every form of social, moral, and political error from abroad takes root among us; when we see the readiness and eagerness with which some lay hold of the follies and nonsense which advanced communities are endeavoring to throw off. But let our hearts be cheered in view of the increase among us of those means which will counteract this facile disposition. We trust that by the encouragement and generous cultivation of literature, the public mind shall be directed to high principles and objects worthy of attainment.

Before we can realize all that greatness which we sometimes hear predicted in our public orations and speeches, we must avail ourselves of all those means by which a nation's heart is chastened, purified, and refined. We cannot expect any special providential interference in our behalf, to cause us to glide unconsciously into distinction and respectability. If we desire among us great poets, statesmen, and philosophers—if we would have profound theologians and able lawyers, we must resort to such books as the great men whose language we speak studied; to such books as Milton and Cowper, Bacon and Newton, Butler and Paley, studied; to the books which the great men of England *now* study; to the literary companions of Brougham, Gladstone, and D'Israeli; to Cæsar, Horace, and Tacitus; to Demosthenes and Cicero; to the *Æneid*, the *Odyssey*, and *Iliad*. We may not expect to despise these, and reap the fruits which are to be gathered only from them. "Till we have discovered some intellectual daguerreotype, which takes off the course of thought, and the form, lineaments, and features of truth, as completely and minutely, as the optical instrument produces the sensible object, we must come to the teachers of wisdom to learn wisdom; we must repair to the fountain and drink there."*

If we assiduously use the means of culture, we need not fear the results. We shall soon rise to a respectable, if not a commanding position in the world of letters. Though much has been already done, there is yet a great deal to be achieved in the field of science and literature; and may we make no achievements? Let us hope that though civilization is well begun, even our feeble hands may shape its course; and that here, on these benighted shores, there may be elaborated noble principles out of which shall spring a practice that shall be exemplary to the whole civilized world.

Let us, then, encourage and sustain this Institution, that its influ-

* Office and Work of Universities.—J. H. Newman.

ence may go forth into all the land. We cannot expect that every child will attend college; but we may reasonably hope that such an influence will be sent forth from this Institution, and others that may hereafter be established, that those children who are not themselves able to attend college, may enjoy the benefit of the influence and tuition of those who have attended. Thus a higher tone of intellect will spread itself throughout all classes of society; and high and low, rich and poor, all uniting in the one great cause of Africa's redemption, we shall advance to national usefulness and respectability.

I feel the responsibility of the position I am assuming in connection with this Institution. I feel it for various reasons, many of which can be appreciated by you without any specific reference. I enter upon these duties with great diffidence, feeling that, while it is an honorable distinction, it will continue so only so long as he who fills it "acts well his part." I enter upon them, however, with confidence that, with the blessing of God, all that we, or our friends abroad desire can be accomplished. The liberality which conceived the idea of founding this Institution, and which, under various discouragements, persisted in carrying out that idea, will, we may hope, be continued towards us. In view of that liberal support which we may reasonably hope the Institution will receive from its friends in the United States; and in view of the feelings so manifest among Liberians to do all they can in behalf of the Institution, we may feel that the College opens this day under favorable auguries.

As a race we have been quite unfortunate. We have no pleasing antecedents—nothing in the past to inspire us. All behind us is dark and gloomy and repulsive. All our agreeable associations are connected with the future. When other people speak of glorious reminiscences and recollections, we must speak of glorious hopes and expectations. Let us, then, strive to achieve a glorious future.

"Let the dead Past bury its dead."

Let us devote ourselves to all those pursuits, success in which will prove our brotherhood with the enlightened world. It is, after all, the mind and heart which prove the unity of the human races. The inward resemblance is far more forcible than outward disparities. We should not content ourselves with simply declaiming about our equality with the advanced races. Let our reply to the slanders of our enemies be a practical one. It is evident that it is only those who do not know us, except under the most unfavorable circumstances, who speak disparagingly of us. Judging from the specialties of their own limited experience, they say that we are not susceptible of the same progress; that we cannot achieve in science, literature, or art, what they can. It would not be wisdom in us to assail and abuse them for this, or to indulge in empty declamations about our ability. Let us, under any and all circumstances, prove to them that we can achieve just what they can, under similar circumstances—prove it practically. In works on

logic, the sophistical argument is often introduced to prove that motion is impossible; and it is usual, before handling it according to logical rules, to suggest a practical refutation of it—*solvitur ambulando*. Such is the reply which we should strive to make to those whose interest it has been, and now is, to throw discredit upon us.

It is very true that there must be the struggle and perseverance of many years before the associations of our oppressed condition in the western hemisphere, with all their train of obloquies and prejudices, shall be obliterated. But our case is not unprecedented. All peoples who have risen from obscurity, have had the same opposition of contempt to contend against. A few centuries ago, the name of Briton was disdained by the Romans; and, later still, the name of Englishman, which is now being carried down on such a tide of glory to distant ages, was the object of the impetuous contempt of the proud Norman.* Let us think of this, when our adversaries bring their names and their influence and their arguments to bear against us. And when they pour their indignities, and fasten their disgraceful epithets upon us, let us take comfort in the thought that we are now beginning to enjoy the means which their ancestors were obliged to possess before they could rise from their obscure, ignoble, and ignorant condition.

Many of our adversaries are not ashamed to aver that no change of our circumstances will avail to release their understanding from the influence of its old associations. But such assertions are the result of a narrow view of things. We believe that, notwithstanding all their perverse representations of us—all their spiteful malignity—all their pretended immovable hardness—all the inveteracy of their prejudice, they will not be able to withstand demonstrations of superior ability, furnished by a successful pursuit of science, literature, and art.

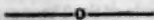
But we must acknowledge that there are adverse influences—arising from our peculiar circumstances, isolation from the civilized world, difficulty of procuring books, and other means of culture. We must therefore nerve ourselves for the arduous work that lies before us. Our struggle must be the harder and more strenuous, in proportion to the unyielding influence of the force by which we are opposed. The struggle may be long, but let us persevere. The road to greatness, whether individual or national, is no “primrose path of dalliance.”

The first College in West Africa is founded. Lord Macaulay’s prediction, uttered forty years ago, of the illustrious University at Timbuctoo,† though uttered jocosely, is receiving realization.

* See Macaulay’s History of England, vol. i., chap. 1.

† In a very humorous and entertaining article, styled “A prophetic account of an Epic Poem, to be published in 2824,” Lord Macaulay predicts that in that year there will exist at Timbuctoo—established how long previously he does not say—an illustrious University, to which all the ingenious youths of every country will be attracted by the high scientific character and eminent literary attainments of its Professors.—*Miscellaneous Writings*, vol. i., p. 142.

Truth is proving itself stranger than fiction. We have this Institution as the precursor of incalculable blessings to this benighted land—as the harbinger of a bright and happy future for science, literature, and art, and for all the noblest interests of the African race.



LIBERAL REQUEST.—In our last number we acknowledged the donation of \$500 from Mrs. Phebe Cummings, of Portland, Maine. This lady is the widow of the late Rev. Asa Cummings, D.D., so long eminent as the editor of the *Christian Mirror*, and a partaker of the spirit which animated his life. His generous soul still survives in his family, and must rejoice that Africa, for which he so long labored and prayed, finds them disposed to dedicate so large an amount to her interests.

SLAVE TRADE.—*The United States against the bark Weather Gauge and her Cargo—Chief Justice Nelson.*—This case comes up before the Circuit Court on appeal. The libel in this case was filed to declare the condemnation and forfeiture of the Weather Gauge and cargo for having been fitted to be employed in the slave trade, in violation of the acts of Congress of March 22, 1794, and April 20, 1818.

The judge thought the arrangements of the vessel were not of a very decided character. "But," he adds, "there are other facts in the record which cannot be overlooked, and which, in our judgment, and, after considerable reflection, turn the case against him. This claimant, John Morris, who bought the vessel and paid \$12,000 for her, and sets up that he is owner of the vessel and carrier of the cargo, is a myth. Nobody, for aught that appears in the case, knows him, or even his full name. Woodbury, who, it is said, sold the vessel to him, is not produced. His partner, Schmidt, proves his handwriting to the bill of sale and the payment of the money. Morris disappears, and is not again heard from. Whether any such man ever had existence is more than doubtful. According to the manifest, Edward Mitchel was master of the vessel. He is not produced, nor have we any account of him. He must have been Morris's master, if he had an existence, and could have given us some information of the individual, as well as of himself. Antonio Tirero, who purports to have been shipper of the cargo, was produced on the part of the claimants, but does not know Morris or Mitchel, nor does he give us any account of his own connection with the ship or with whom he contracted for the shipment of the cargo. In our judgment the proof was such on the part of the Government as to throw the onus upon the claimant to clear up the mysteries and suspicions strictly surrounding the transaction, and which, if honest, could have been readily cleared up. All the facts unexplained leave a settled conviction that the charge in the libel against the vessel and cargo is true. Decree below affirmed. For the Government, District Attorney Smith; for the claimant, Messrs. Beebe, Dean, and Donohue."

THE benevolent widow of a deceased Methodist clergyman, who has subscribed for the purpose of educating a native African youth to bear the name of her venerated husband, sends us \$5 as a donation, and adds:

"I am not particular in which church the youth may preach the Gospel; my desire is for the prosperity of Liberia and the African Colonization Society, that planted the nation for the good of the race. My third payment on my subscription will be forwarded in good time. How necessary for every Christian and Church to be engaged with God, that the sun of Righteousness, with healing in his wings may arise in our suffering nation, and that it may be no more steeped in blood."

PRESIDENT ROBERTS, who conferred much with the Trustees of Donations for the College of Liberia during his late visit to this country, sailed

in the steamer Asia for Liverpool, on the 17th of last month. He hopes to have his College in full operation by the commencement of next year.

The *Methodist Christian Advocate* announces: Married at Monrovia, June 25, Wilbur Fisk Burns, Principal of the Monrovia Academy, to Miss Angelina V., daughter of the late John B. Russworn, A. M., Governor of Maryland, in Liberia.

Several persons from the Islands of St. Thomas, Santa Cruz, and Antigua, arrived in our city toward the close of September, having determined to make Liberia their future home, and were expecting to leave New York in the month of October.

FROM LIBERIA IN AUGUST.

Two merchant vessels arrived in New York with cargoes of African produce during August, to the firm of Yates & Porterfield, 115 Wall street. The brig Ann, Captain Yates, arrived August 7, after a protracted voyage of fifty-two days, having sailed from Monrovia June 17. Among her passengers were Mrs. J. D. Johnson, Peter W. Downing, Rev. Mr. Amos and lady, of the Presbyterian Mission, L. L. Lloyd, and George Brown. She brought a full cargo, viz: 20,000 gallons palm oil, 6,000 pounds Liberia coffee, 30 barrels syrups, 21 barrels sugar, 3½ tons camwood, cocoa, old copper, and 5,000 pounds spices.

The bark Greyhound arrived August 22, from Gaboon river, after a voyage of three months, with a cargo principally of palm oil and barwood. By both these arrivals, as also by the mail from Liberia July 16, via England, which came to hand August 28, we have letters from the Republic, and the *Herald* up to July 1. A summary of news, in extracts from the *Liberia Herald*, appears in another column. Several chiefs had recently died near Cape Mount, and some disturbances were apprehended as to their successors. A Liberia Commissioner was visiting various points on the coast, between Monrovia and Cape Palmas, to settle disputes arising between Liberia traders and natives, and between native tribes, and was well received and successful. We regret to see notices of crime to an unusual extent.

The list of noticeable deaths is also unusually heavy. On the 12th of May, F. Payne, Esq., States Attorney, died after severe illness. Mr. Payne was connected with the Teage family, and, as a merchant and attorney, has filled a prominent and honorable place for a quarter of a century in Liberia. James Sims, the persevering traveller, whose journals of trips among the native tribes we have occasionally published, is also on the list of mortality. O. Stanley, a young mechanic of great promise, who emigrated under the auspices of the New York State Colonization Society three years ago, and has been remarkably successful in his business, was expected to come over in the brig Ann, and had made all preparation to come. He was hindered, became suddenly sick, and died. We hope his widowed mother, and the firm in New York which had entrusted him with goods, will not be robbed of his careful accumulations. His object

in coming to the United States was, we have reason to know, to be married, and return with his mother and family to the Republic. His loss was sudden and sad. The death of the wife of J. T. Gibson, connected with the Episcopal mission at Cape Palmas, is also mentioned, and her memory eulogized. Among the passengers by the bark Greyhound, when she sailed from the coast, were Rev. Messrs. De Here and Clements, of the Corisco mission. Mr. Clements died of malignant fever, about a month after leaving the coast. He seemed in excellent health when he embarked, and was returning for his family, now deeply stricken with sorrow. Thus is called away another of the few who have heard the Macedonian cry of Africa, and one of the most successful and promising missionaries of the Presbyterian Church. Who will fill his place?—*Colonization Journal*.

A SLAVER INCIDENT.

Mr. Hill, a member of her Majesty's Council in Jamaica, in a letter to a friend in England, which is published in the London *Morning Star*, narrates this incident:

"We have a young African girl dying in the house. I took her five years since from one of the captured slavers. She is of great intelligence and remarkable purity of character, and we have felt great interest in her. Most of the young people of her age taken from the same slave ship have died. Their constitutions received such a shock from the voyage that their lives have been exceedingly shortened. If people could only see what I see in my public capacity of slave trading and its effects, they would hold themselves guilty of abetting it if they could reconcile themselves to be indifferent to its suppression."

The Fall expedition for Liberia will sail from Baltimore on the 12th instant. For freight or passage, apply to Dr. JAMES HALL, Colonization office, Baltimore, or to Rev. WILLIAM McLAIN, Washington City.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of September to the 20th of October, 1862.

MAINE.		<i>New Hampshire</i> —A Friend....		10 00
By Rev. F. Butler:		<i>Keene</i> —A Friend, \$30.	Dr. D.	
<i>Sullivan</i> —A. B. Perry.....	\$3 00	Adams and J. Colony, each	\$5.	Rev. W. O. White, \$2.
NEW HAMPSHIRE.		Mrs. S. B. Newcomb, Dr. A.		
By Rev. F. Butler:		S. Carpenter, \$1 each.....		35 00
<i>Cornish</i> —Hon. Eliazer Jackson	3 00			48 00

VERMONT.

By Rev. F. Butler, \$48 00—	
<i>Windsor</i> —Zimri Kimball, Esq,	
\$3. Rev. Malcolm Douglass,	
\$1.....	4 00
<i>Woodstock</i> —Mrs. S. Clement,	
Mrs. Bel. Billings, each \$1..	2 00
<i>Montpelier</i> —Hon. Daniel Bald-	
win, \$5. C. W. Storrs, Esq,	
\$4. S. T. Thierston, Esq,	
\$1. Rev. W. R. Lord, \$2..	12 00
<i>Vermont</i> —A Friend,.....	50 00
	48 00

By Rev. J. K. Converse, Sec.	
Vt. Col. Soc. \$114 88—	
<i>Shelden</i> —Methodist Church...	8 78
<i>Wilton Falls</i> —Congregational	
Church and Society.....	14 00
<i>West Milton</i> —Meth. Church...	11 70
<i>Winouake</i> —Methodist Church.	4 00
<i>St. Albans</i> —Cong. Church....	18 00
Mrs. A. J. Sampson.....	2 00
<i>Pittsfield</i> —Hon. S. H. Kellogg,	
\$5. Ana Nourse, \$1.....	4 00
<i>Jerico Center</i> —Cong. Church...	7 35
<i>Milton</i> —J. Clark, \$10. Mrs.	
Rosalaw, \$1.....	11 00
Dr. Wheeler, J. B. Wheeler,	
J. S. Storrs, H. Bassett, \$1	
each. Dr. Spooner, R. G.	
Cole, J. C. Wais, M. L. Bas-	
sett, each \$2. H. Loomis, G.	
W. Benedict, each \$3. J. Ly-	
man, W. Clapp, each \$5. Mrs	
Francis, \$6	34 00
	114 88

By G. W. Scott, Jr., Vt. Col. Soc.:	
<i>Peru</i> —Legacy left by Israel	
Batchelder,.....	25 00
<i>Burlington</i> —Henry Stevens...	2 00
<i>Hardwick</i> —L. H. Delano.....	5 00
<i>Waterbury</i> —Mrs. D. Carpenter	1 00
<i>Montpelier</i> —Hon. J. Hawes, \$1.	
Geo. W. \$5. Others, \$29 35	35 35
	231 18

<i>Brattleboro</i> —A. Van Dorn....	3 00
	234 18

CONNECTICUT.

By Rev. John Orcutt:	
<i>Clinton</i> —E. A. Elliot, \$10. H.	
A. Elliot, \$2. R. Parker, \$5,	
Chas. Stevens, G. E. Elliot,	
C. A. Elliot, O. Beckwith,	
Wm. Bacon, Capt. A. Hull,	
A. Hull, Mrs. Henry Jones,	
each \$1. Maj. Dibbel, 50 cts.	23 50

<i>Madison</i> —Col. J. S. Wilcox....	5 00
<i>New Haven</i> —James E. English	5 00
<i>Acron</i> —Mrs. Cline.....	0 25
	33 75

OHIO.

By Rev. B. O. Plimpton:	
Philip Stambaugh, \$5. Joshua	
Parmerly, Laura Dean, each	
\$10. Rev. G. W. Chesbo-	
rough, Robert Blair, U. S.	
Goodell, each \$5. James	
Lapham, Wm. S. Crozier,	
Jesse Smith, each \$5. Hiram	
Brown, Sally Hanson, Rev.	
J. E. Tinker, Hannah Ward,	
each \$1. A. Ward, A. Cutler,	
H. A. Sharp, each 50 cents.	
H. Stocking, \$1. Rev. A.	
Moody, A. H. Gurney, J. D.	
Carroll, Jesse Reed, R. Rog-	
ers, each \$1. J. L. Shepbard,	
J. Gillet, Mrs. Winalow,	
Dudley Howland, Osborne,	
Esq. each \$1. M. Richardson,	
T. Richardson, Wm. Woods,	
Eliza Woods, Samuel Brown,	
each \$1. J. A. Downing,	
Eliza Downing, C. Brown, A.	
Shoemaker, each \$1. E. Pin-	
ney, Chas. Hopkins, Horace	
Simmons, Jeremiah Camp-	
bell, each \$1. J. Campbell,	
L. D. Talbert, O. H. Brown,	
E. Clough, each \$1. F. An-	
drews, A. S. Bortwick, S.	
Whitney, H. N. Dunbar, each	
\$1. Sundries, \$1 50. J. P.	
Hunt Erwin, Cattaraugus Co.	
N. York, \$10.....	104 50

DISTRICT OF COLUMBIA.

Miscellaneous.....	229 86
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FOR REPOSITORY.

VERMONT— <i>West Milton</i> —	
Arthur Hunting, to Sep. '63..	1 00
OHIO— <i>Ballbrook</i> , D. Holmes,	
to Sept. 1862.....	2 00

Total Repository.....	3 00
Total Donations.....	420 43
Miscellaneous.....	239 86

Aggregate amount.. \$653 29